would not seem to have been ''thought out" in terms of logical analysis and is not therefore in the strict sense of the term philosophy.

Yet men live by feeling and not by logical analysis, and the influence of the Hebrew Bible on European philosophy is greater than that of any philosopher or philosophical system. The reason is simple. The Hebrew Bible laid down for the European peoples, largely though not solely through the channel of Christianity, certain leading principles concerning the ultimate origin and nature of the world, and these principles thus became the data of philosophical speculation, setting its problem even if not being accepted as that problem's solution. Hebraic theism gave Europe its vision of supreme reality and is thus at the base of the European intellectual outlook. We may rebel against it, but our very negations affirm it. It is there, inescapable, an integral part of our minds.

It may be thought that with the Old Testament the Jews' work was finished, to be gathered up and merged into the New Testament and Christianity. Yet it is an interesting and typical fact that the theology of Christian theism itself was built up, after the completion of both Old and New Testaments, with help derived from Jewish thinkers. The work of the Jew Philo, the first who offered a synthesis between "revealed" and "philosophical" religion, passed into the structure of Patristic Christianity, while

in the great age of the Schoolmen, when Christianity boldly undertook to embrace the whole intellectual world, the way that was followed was that traced out by the Jew Maimonides.

The last-named is so important as to merit more than passing mention, but before we turn to him it should be asked what were the elements in the old Hebraic